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endeavoring to make their criminal procedure regular and stable; so it can be confidently assumed that no such license as a choice of president by the two factions, or, greater license still, by one of them, was allowed to exist.

The law of Crassus was very severe in the penalties it prescribed, and very strict against the defendant in its procedure, so that it is surprising that only two convictions occurred in the five cases of which we have knowledge. The short life of the law is not easy to explain, except through the rapidly growing influence of Caesar. His candidates were so regularly chosen to office (and apparently they did not find it necessary to resort to illegal methods) that the law was not applied. None was ready to challenge the election of a nominee of Caesar.

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A NEW GOD

That the Romans were very much alive, that, when occasion called for it, they not only did joke, but keenly appreciated a joke, are, in general, facts far removed from the student's ken¹. But, why should he be blamed for his lamentable ignorance on this subject? What commentator on Caesar ever called his attention to the statement of that great judge of literary values, Cicero, that 'in my opinion Caesar as a wit far surpasses all other men' (*De Oratore* 2.216)? What editor in treating the character of Cicero has considered it worth while to mention the fact that the great orator dearly loved his joke? The student of the fiery Orations against Catiline could hardly be censured for feeling that Cicero never laughed, unless he had been told that on one occasion Cicero not only laughed, but even 'split his sides with laughter' (the Latin is even stronger, *Ad Quintum Fratrem* 2.82 *ego risu conrui*), and that he began a letter to his brother (*Ad Quintum Fratrem* 2.11.1) by telling how greatly he was pleased because his brother was *hilaro animo et prompto ad iocandum*. From such quotations as these, to say nothing of many others that could be cited, one would naturally infer that Cicero would have made some mention of the God of laughter, *Risus*, had he known of the existence of such a god. However, so far as we know, but one writer, Apuleius, refers to *Risus* as a god². Apuleius (*Metamorphoses* 3.11) speaks of a town named Hypata, at the foot of Mt. Oeta, as *splendidissima et unica Thessaliae*³.

¹It is further to be remarked that the authorities he is likely to consult (Smith, Keightley, and even Preller and Wissowa) are silent regarding the god discussed in the present paper.

[Reference may be made here to an interesting paper on Roman jesting, by Professor Irene Nye, entitled *Humor Repeats Itself*, *The Classical Journal*, 9.154-164. C. K.]

²Gellius, *Noctes Atticae* 1.24.3, quotes the statement of Varro that at the death of Plautus *Comoedia luget, Risus, Ludus, Iocusque et Numeri innumeri conlacrimarunt*. If one of these is to be regarded as a deity, all are. All are simply personifications, not deifications, and are like the personification of *Iocus* in Plautus, *Bacchides* 116, and Horace, *Carmina* 1.2.34.

³It is not so surprising that this town in Thessaly should have a god of laughter, *Risus*, when it is remembered that the Greeks had a similar god, *Γέλαος*. In Sparta, we are told, there was a temple for his worship and a statue in his honor, erected by Lycurgus. Who ever thinks of that stern lawgiver as laughing?

civitas in which there was a god *Risus*. Elsewhere (2.31) he states that the worship of *Risus* dates a *primis cunabulis huius urbis*. From these two passages we learn what this god does for the faithful: *iste deus auctorem et actorem suum propitius ubique comitabitur amanter nec umquam patietur ut ex animo doleas, sed frontem serena venustate laetabit adsidue*. To insure winning the blessings this god can bestow, you must approach him in the proper manner: *omnem de tuo pectore praesentem tristitudinem mitte et angorem animi depelle*. One could not honor the god better than by thinking up some good joke, *aliquid de proprio lepore laetificum*, for by this means *magis pleniusque tanto numini litamus*. When you worship him, you must *bibere solita Risui*.

If you have neglected his worship, or have incurred his ill will in any way, set in operation the proper remedial machinery to regain the good will of the god: *sanctissimum deum Risum hilaro atque gaudiali ritu propitiamus*. If you would enjoy the beneficent ministrations of this god, his hierophant would say: *Cras rideat qui numquam risit quique risit cras rideat!*

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REVIEWS

Deliverance: The Freeing of the Spirit in the Ancient World. By Henry Osborn Taylor. New York: The Macmillan Co. (1915). Pp. 294. \$1.25.

To criticize a book by Dr. Taylor would be a rather profitless task. He has already written two works of two volumes each, *Ancient Ideals: A Study of Intellectual and Spiritual Growth from Early Times to the Establishment of Christianity*, and *The Mediaeval mind*. Both works have taken high rank as logically excogitated and lucidly expressed expositions of the philosophy and history of thought begot by religious emotion. A third book, entitled *The Classical Heritage of the Middle Ages*, and, finally, *Deliverance*, the work under review, would seem to be by-products from the mass of material gathered for the two larger works.

Deliverance, in the words of Dr. Taylor, is the "adjustment, nay, rather the assurance, and indeed salvation" for which the ancient world sought. In twelve chapters the author takes up one after another the religions of the Orient, the philosophies of Greece and Rome, the arrival, the struggle, and the triumph of Christianity through Jesus, Paul, and Augustine, coming, one must admit, very close to making Augustine the protagonist of his drama.

It would have been strange if the study and exposition in a more formal way of the fears and hopes of the ancients had not led an earnest and thoughtful man like Dr. Taylor to set down in a more intimate and untrammelled fashion

the ways in which our spiritual ancestors of all times and countries adjusted themselves to the fears and hopes of their natures, thus reaching a freedom of